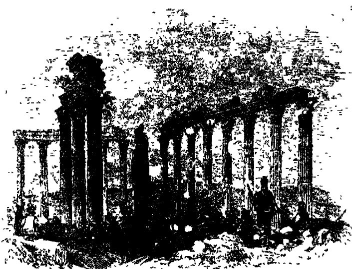
A GENERAL OUTLINE

OF

ANTIENT HISTORY.

By MRS. TRIMMER.



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ADVERTISEMENT.

..IS little book is, in part, the same which was formerly published under the title of a 'Description of a Set of Prints of Antient History;' the Lessons are altered in their arrangement, and have received numerous corrections.

Their chief design is, to give a general outline of Profane History; and to fix in the memory of the young rea... .he origin and fortunes of those

nations which are mentioned in Scripture, particularly the four great Monarchies, and of the principal Kingdoms and States successively annexed to the Roman Empire.

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ANTIENT HISTORY.

Part I.

LESSON I.

People, or nations, are divided into *barbarous* and *civilized*. Barbarous nations are those who lead a savage life: civilized nations are those who are skilled in arts and sciences.

Among civilized nations, some are called Kingdoms, and some Republics, or Commonwealths. A kingdom is governed by one man, who possesses his government for life. A republic has many governors at once; who are

chosen by the people, and may be removed by them.

If several nations, with their kings and governors, be subjected to one sovereign, the nations so connected are called an Empire, or Monarchy, and named after that nation which has the supreme power.

After the dispersion of mankind at Babel, four great Empires arose in succession: namely,

The first, or ASSYRIAN;

The second, or PERSIAN;

The third, or GRECIAN; and

The fourth, or ROMAN Empire.

The following Lessons are designed to convey an idea of the succession of these Monarchies.

LESSON II.

NOAH AND HIS FAMILY AFTER THE FLOOD. A.C. 2348.

After the Flood was over, the ground dry, and the trees and plants sprung up again, the earth might be considered as a new world, of which Noah and his family were the only human inhabitants. It must have given them great joy, when they first beheld all the works of the creation restored, after such a destroying deluge. Noah, knew, that for the wickedness of the former inhabitants of the earth, God had brought this destruction upon

them, and that for his righteousness he and his family had been preserved; and he resolved that he would keep up the true religion in the new world, as he had done in the old. The first thing, therefore, which he did after coming out of the ark, was to build an altar to the Lord, and offer a sacrifice. This he did in the way before ordained by God Himself, and it was accepted, as that of righteous Abel had been. When Noah was offering this sacrifice, the Lord made a covenant with him and all living creatures, that 'he would never more destroy the earth by a flood of waters;' and He appointed the rainbow as a token of this covenant.

Two of Noah's sons, Shem and Japheth, were righteous men, and brought up their families to be righteous also. But Ham was not a good man: he behaved very ill to his father; and Noah, many years after the Flood, was inspired (that is, God put it into his mind) to foretel that the 'race, which should proceed from Ham's youngest son Canaan, would be servants of servants to the nations who should spring from his brothers.' He foretold, likewise, that 'Shem would be blessed above Japheth, but that Japheth should also be blessed; and that their descendants would rule over the race of Canaan.' For many years after the Flood mankind

continued to live together near Mount Ararat, where the ark rested: the other parts of the world, consequently, had no human inhabitants.

LESSON III.

BEGINNING OF THE ASSYRIAN MONARCHY.

Cush, one of the sons of Ham, had a son named Nimrod; the last is called in Scripture a *mighty hunter*, because he was celebrated for killing wild beasts, which had multiplied to such a degree, that mankind were obliged to destroy them for their own safety. Nimrod, being so useful in this way, was made king; and a number of people joined with him in a scheme for building a city and a tower, the top of which they intended should

reach to heaven. Accordingly, they left the place where Noah and his family were settled, and travelled to the plain of Shinar; and there they began to raise their tower, which is called in Scripture "the Tower of Babel."

The families of Shem and Japheth, who continued near Mount Ararat, preserved the true Religion; but Nimrod and his followers, having quitted the holy place where the sacrifices were offered, introduced idolatry, it is supposed, into the new world by worshipping the Sun instead of God; and the Tower of Babel is thought to have been an idol temple.

The Scriptures inform us how these

wicked people were hindered from completing their tower, by the Lord's confounding their language *; and other ancient writers, who knew nothing of the Bible, mention such a city and tower, and state that it was consumed by fire from heaven; that the builders of it were dispersed, and that Nimrod perished.

As Nimrod was the first man after the Flood who governed a great number of people, he is called the first Monarch, and his kingdom the first Monarchy; and as this kingdom was in Assyria, it is called the 'Assyrian Monarchy.'

* See Script. Hist. Less. X.

LESSON IV.

NIMROD, as history teaches us, had a son named Ninus, who was king of Assyria after his father's death, and lived at a great city called Nineveh. Ninus is said to have had a queen named Semiramis, who possessed as much courage as a man, and who used to go out at the head of her armies like a general. The last people against whom she fought were the Indians. These made use of elephants in battle, on whose backs they built little castles, to contain men armed with bows and arrows. Se-

miramis having no elephants, ordered a number of camels to be dressed up to imitate them, in order to deceive the Indians. But the mock elephants could not stand against the true ones; and therefore she, and her army, were overcome. Semiramis is said to have built the city of Babylon, where the Tower of Babel stood. It exceeded Nineveh in grandeur. She died A.C. 1965.

After Ninus, reigned several kings of Assyria, the last of whom was called Sardanapalus. He is described as a foolish prince and a great coward. Instead of appearing with dignity as a king, he used to dress himself like a woman, and sit and spin among the

ladies. Brave officers did not like to be governed by so weak a prince; some of them therefore joined together, and came with an army to drive him from his throne. When he perceived his danger, he shut himself up in Nineveh, where he thought he should be safe, because it had strong fortifications: but the river Tigris rose to such a height, that it washed down part of the wall, and opened a passage for the enemy.

Sardanapalus then ordered a great pile of wood to be made in his palace, which he ascended, and setting fire to it, he burnt himself, his family, and all his riches. With him fell the first Assyrian Monarchy [A.C. 820], which

was now divided into three parts, forming each a separate kingdom. Before we give an account of these kingdoms, we must mention others which existed at the same time, but which made no part of the Assyrian Monarchy.

LESSON V.

FIRST EGYPTIAN KINGDOM.

A.C. 2188.

The kingdom of Egypt is supposed to have been founded by Misraim, another of the sons of Ham. Very little is known of the history of this nation in the early ages of the world, besides what we read in the Bible; from which it appears that its inhabitants were very learned, but that in time they became idolaters. When Abraham went to Egypt, after God had called him out of Mesopotamia, the natives had not forgotten the Lord God; and in

Joseph's days, its king was a believer. But when the children of Israel were in bondage in Egypt, idolatry had risen to a dreadful height; and we read in the Scriptures that the Lord God sent great plagues upon that country, because Pharaoh refused to let the people go to sacrifice to Him in the wilderness.

All the kings of Egypt are named 'Pharaoh' in the Bible; but the Pharaoh, by whom the Israelites were first treated as slaves, is supposed to have been the same who is called by some writers 'Sesostris.' He was a great warrior, and conquered many nations, by which he gained immense riches. But he was a very proud man, and

caused the princes whom he vanquished to be fastened four abreast to his chariot, and made them draw him instead of horses, when he went to the temple of his idol, or to his capital city.

In his old age, Sesostris was afflicted with blindness, and growing tired of life, killed himself; leaving an example to the world, that neither riches nor power can give happiness, when humility is wanting.

Pheron, the son of Sesostris, is supposed to have been the Pharaoh who was drowned in the Red Sea, as related in the Bible.

LESSON VI.

After Pheron, and many other monarchs, one named Apries (or Pharaoh Hophra) came to the throne. As a punishment for his pride and presumption, God permitted Nebuchadnezzar, king of Babylon, to overcome him; and he was taken, and strangled in his own palace. There is a great deal about this prince in the Bible.

Pharaoh Hophra was succeeded by several other kings; the last of whom was Psammenitus. He was vanquished by Cambyses, the son of Cyrus, who put an end to the antient kingdom of Egypt.

There are still many monuments remaining of its grandeur, particularly the Pyramids, which are supposed by some writers to have been built by the Israelites when they were in bondage. The river Nile overflows Egypt at a particular season of the year, and leaves a slime behind when it retires, that renders the land very fruitful.

This river produces that dreadful creature called the crocodile, which can devour a man; but there is a little animal called the ichneumon, which can kill the crocodile. It was by the brink of the Nile, also, that Moses was found in the ark of bulrushes by Pharaoh's daughter.

LESSON VII.

FIRST SYRIAN KINGDOM.

ANTIENT SYRIA is supposed to have been in the possession of Aram, the fifth son of Shem. In process of time it became a celebrated kingdom; and part of its history is to be found in the Bible, as the Syrians had frequent wars with the Israelites, and were often defeated by them, particularly in David's time. Syria included the kingdoms of

ZOBAH,
DAMASCUS,
HAMETH, and
GESHER:

All which were, successively, added to the dominion of the Assyrian monarchs. In this country were two great cities, called Balbec and Palmyra, supposed to have been built by king Solomon: the ruins of them still remain, and are much admired by travellers.

LESSON VIII.

THE PHŒNICIANS.

The Phœnicians are supposed to have originally descended from Sidon, the son of Canaan, the son of Noah. In time they grew wicked, and worshipped idols instead of God. They were eminent for many curious manufactures, such as making glass, weaving fine linen, hewing of timber, and stone; and they were employed by king Solomon in building the temple at Jerusalem. They were, also, great merchants, and traded to many parts of the world.

In the country of Phœnicia were

the two celebrated cities of Tyre and Sidon *, and also Zarephath, to which the prophet Elijah was commanded by God to retire from the persecution of Ahab and Jezebel, and where he met with the widow, whose barrel of meal and cruse of oil were miraculously multiplied to feed her and the prophet during the famine.

Among the kings of Tyre was Hiram, who lived in friendship with king David, and afterwards assisted Solomon with workmen and materials for building the temple at Jerusalem. After him reigned several other monarchs.

* A farther account of Tyre will be given in the Second Part of Antient History.

LESSON IX.

KINGDOM OF ASSYRIA.

THE three kingdoms, into which the first Assyrian monarchy was divided, were

First, the ASSYRIAN;
Second, the BABYLONIAN; and
Third, the MEDIAN.

Though the Assyrian empire was divided after the death of Sardanapalus, [A.C. 820,] so that one monarch did not govern the whole, there was an Assyrian kingdom, from which arose in process of time a second Assyrian monarchy. Its first king, of whom we read,

was called Phul, or Pul, [A.C. 777,] and his throne was in the city of Nineveh. There were at the same time a king of Babylon, Belesis; and a king of Media, Arbaces.

In the days of Pul (as it is supposed) the prophet Jonah was commanded to go to Nineveh, and cry against it, because of the wickedness of the people: but Jonah was afraid to carry such a message, though the Lord sent him; he therefore took ship, and departed to another place. When he was out at sea, however, there arose a tremendous tempest, so that the vessel was like to be lost; upon which Jonah's conscience reproached him, and he told the sailors 'how wicked he had been, and desired

they would throw him into the sea.' This they did. But the Lord had prepared a great fish to swallow Jonah; and he was kept alive three days and three nights in the fish's belly, after which the fish cast him out of his mouth on dry land.

Again the Lord commanded Jonah to go to Nineveh: and he went, and cried aloud in the hearing of the king and people, 'Yet forty days, and Nineveh shall be destroyed.' When the king heard this dreadful threatening from the mouth of the Lord's prophet, he came down from his throne, and threw aside his royal garments; and took his crown from his head, and clothed himself in sackcloth, and sat

in ashes, and would not even eat bread or drink water, but fasted and prayed night and day; and all his nobles, and the people of the land, both small and great, did the same, covering even the very beasts with sackcloth. And when God saw that they humbled themselves before Him, He spared the city, instead of destroying it; as He would have done, if they had not hearkened to his prophet.

But the repentance of the Ninevites not proving lasting, the city was afterwards destroyed by Cyaxares, king of Media.

LESSON X.

SHALMANESER was another king of Assyria; he fought against Hoshea, [A.C. 727,] at that time king of Israel, and made him promise to pay him a large sum of money every year. For some years, Hoshea paid this tribute-money; but, at last, he applied to the king of Egypt to help him with an army against Shalmaneser. As soon as Shalmaneser heard this, he came up with a great army against Hoshea and his people, and besieged him in Samaria.

This king and his people being at

that time extremely wicked, God would not protect them, but suffered them to fall into the hands of Shalmaneser; who took Hoshea prisoner, and loaded him with chains, and put him in a dismal prison, obliging all his subjects to leave their own land and go wherever he should think fit to send them. After this, he took possession of the city of Samaria, and the rest of the land of Israel, and added it to his kingdom of Assyria, which was now growing again into an empire*. [A.C. 721.]

* See p. 98, Script. History.

LESSON XI.

SENNACHERIB was another Assyrian king, who reigned at Nineveh. [A.C. 712.] In his days, the good Hezekiah governed the kingdom of Judah. Sennacherib sent to this prince to insist on his paying him a large sum of tribute-money every year; but Hezekiah, resolving to trust in the power of God to defend him, refused to comply. Upon this Sennacherib sent a great army against Jerusalem, and wrote a letter, in which he told Hezekiah, that 'it was in vain for him to trust in God; for that he

himself was more powerful than God!' Hezekiah, shocked at his wickedness, and praying to God to deliver him out of his enemy's hands, the Lord sent the prophet Isaiah to assure him, that 'Sennacherib should not approach the city, nor shoot an arrow there.' That very night, the Lord by his angel smote the whole Assyrian army; 'and in the morning behold they were all dead corpses.'

Sennacherib had just before turned back, on hearing that an army was come against Assyria; and soon after his return home, as he was worshipping an idol called Nisroch, he was killed by his two sons, Adramelech and Sharezer: but he was succeeded

by his son Esarhaddon, [A.C. 709,] who also gained for himself the kingdom of Babylon, and added it to the empire of Assyria.

After Esarhaddon, and two other kings, came Nebuchadnezzar. [A.C. 606.]

LESSON XII.

THE princes before Nebuchadnezzar had subdued many nations, and he had conquered others. In the reign of Jehoiachin, king of Judah, he advanced against Jerusalem. And as the king and his people were wicked, and would not hearken to the prophets, the Lord permitted Nebuchadnezzar, with his army, to prevail against them; and they took the king of Judah, and all the princes, and many of the people, and carried them captive to Babylon. Among the prisoners were Daniel, Shadrach,

Meshech, and Abednego, who were all at that time young men, and grew up under God's blessing to great wisdom.

Daniel was a prophet; and the Lord inspired him to interpret a wonderful dream, which he caused Nebuchadnezzar to dream. Daniel explained its meaning, that God would raise up successively four great monarchies, of the first of which that king should himself be the head.

And he added in his interpretation, that during the time of the fourth monarchy, God would set up a kingdom which should never be destroyed. These four empires were,

First, the BABYLONIAN;

Second, the PERSIAN;

Third, the GRECIAN; and

Fourth, the ROMAN Empire.

And the kingdom, which God was to set up, was

The KINGDOM OF CHRIST.

LESSON XIII.

BABYLONIAN EMPIRE.

THE Babylonian empire began with Nebuchadnezzar. After conquering many nations, he at length besieged Jerusalem a second time with a great army, and burnt it, and the Temple which Solomon had built, and carried away all its inhabitants as captives to Babylon, the magnificent capital of his kingdom.

Then Nebuchadnezzar's heart was puffed up with pride, as if he had created the empire of Babylon by his own power, and made himself rich and great; and, instead of wor-

shipping the true God, he set up in the plains of Dura* a golden image commanding all the people in Babylon to fall down and worship it.

Shadrach, Meshech, and Abednego, refused to do this. He therefore, at the instigation of those who hated them, caused them to be thrown into the midst of a burning fiery furnace; but they came out unhurt. Upon which, the king ordered their enemies to be cast into the furnace, where they were all consumed in an instant.

After this, God humbled the pride of Nebuchadnezzar, by taking away his understanding; and he was driven from his kingdom, and ate grass as

* In the neighbourhood of Babylon.

oxen, till his hairs grew like eagles' feathers, and his nails like birds' claws. At length, however, his reason was restored, and he was replaced upon his throne.

While the empire of Babylon was rising to its height of grandeur, the kingdoms of Persia and Media were likewise growing very powerful.

LESSON XIV.

After Nebuchadnezzar and some other kings of Babylon, Belshazzar succeeded. He was very wicked, and so were his people. Upon this account God permitted Cyrus, prince of Persia, and his uncle Cyaxares, king of Media

who had joined their armies and besieged Babylon, to prevail against him. They had long tried to take the city; but they could not succeed, because its walls were so strong. Belshazzar indeed imagined himself to be so secure, that he thought of nothing but eating and drinking, and amusements. One night, in particular, he gave a great feast, and to show that he did not fear the power of God, he sent for the gold and silver cups which Nebuchadnezzar had brought to Babylon from the Temple, that he and his nobles might drink out of them. They did so, and praised their idols, as far superior to the Lord. In the midst of this impious mirth, Belshazzar saw,

to his great alarm, a hand writing some words upon the wall; but nobody could read what was written, till Daniel the prophet was sent for, who immediately explained the meaning to be that 'Belshazzar's empire was finished, and that it was given to the Medes and Persians.' That very night Cyrus and Cyaxares entered the city, and killed Belshazzar. [A.C. 538.] Cyaxares, who was called 'Darius the Mede,' then took the kingdom.

LESSON XV.

THE MEDES AND PERSIANS.

THE country of Media received its name from Madai, the third son of

Japheth. The Medes are supposed to have been subdued by Pul, king of Assyria, or Tiglath Pileser. In the reign of Sennacherib they revolted, and continued for some time without a king, but they were at length brought into subjection by one of their own countrymen, named Dejoces, who was killed in a battle with the Assyrians.

After Dejoces, reigned his son Phraortes, and next to him Cyaxares II., in whose reign the Scythians invaded Media, overran the whole region, and continued to oppress that and other neighbouring countries, for the space of twenty-eight years; but, at last, they were driven out by Cyaxares. After this, he was engaged in a war

with the Lydians; but a total eclipse of the sun frightened both parties, so that they were glad to make peace; not knowing that an eclipse of the sun is nothing more than the moon passing before the sun, and for a little while hiding its light. Cyaxares next formed an alliance with Nebuchadnezzar, king of Babylon, by giving his daughter to him in marriage; and by the aid of the Babylonians he took the great city of Nineveh, and levelled it with the ground. After this the conquerors subdued several other nations, laid waste Samaria, besieged Jerusalem, which Nebuchadnezzar's army burnt, and carried the Jews into captivity, by which the Assyrian empire was completed.

After a reign of forty years, Cyaxares died, and was succeeded by his son, (called in Scripture '*Darius the Mede*,') who, together with Cyrus, prince of Persia, conquered Belshazzar, and established the Persian empire, of which Media became a part.

Persia was originally called the land of Elam, after Elam the son of Shem, from whom the Persians descended. It was not unknown in the days of Abraham, for at that time Chedorlaomer is said to have been 'king of Elam;' and he seems, by the Scripture account, to have held five other monarchs in subjection, who entered into a confederacy against him with other neighbouring princes. Chedorlaomer overcame them,

and killed the kings of Sodom and Gomorrah: at which time, also, he took captive Lot and his family, who dwelt near Sodom. But Abraham went with four hundred armed servants, and set them at liberty.

The names of the kings, who reigned after Chedorlaomer till Cyrus, are not known.

LESSON XVI.

THE PERSIAN EMPIRE.

THE Babylonian empire having been raised and put down, as the prophet Daniel had foretold, the Persian empire succeeded. It was called the 'Persian,' because Cyrus, prince of Persia, was

properly the conqueror of Babylon. He resigned it, however, to his uncle, and returned to Persia.

When Cyaxares got possession of this kingdom, he raised Daniel and his friends to high employments; but, by the wicked contrivance of their enemies, he was prevailed upon (notwithstanding his regard for the prophet) to have him thrown into a den of lions, as we read in Scripture history.

After this Cyaxares died, and the king of Persia, the father of Cyrus, died also. By their deaths Cyrus became king of Media, Persia, and Babylon, which formed altogether the Persian empire.

LESSON XVII.

It had been foretold by the prophet Isaiah *, many years before the destruction of Jerusalem, that 'Cyrus should destroy Babylon, and restore the Jews to their own land, that they might rebuild their city and Temple; and Jeremiah † had prophesied, that 'the captivity of the Jews in Babylon would continue seventy years.' This period expired in the beginning of the reign of Cyrus; and the Lord is said, in the Bible, to have *stirred up*

* xliv. 28. † xxv. 11.—xxix. 10.

that prince to do the things which he had appointed him to do. Daniel, who was in great favour with the king, is thought to have told him of these prophecies. However this was, God certainly made known to Cyrus his will concerning the granting of liberty to the Jews, and the rebuilding of Jerusalem. And Cyrus, in obedience to his direction, gave the people leave to return to Judea. [A. C. 536.] He also furnished them with money toward the building of the Temple, and restored to Sheshbazzar, the prince of Judah, the golden vessels which Nebuchadnezzar had taken from the house of the Lord. Shortly afterward the foundation of the Temple was laid, the

altar was set up, and burnt offerings were made to the Lord.

Cyrus lived many years, and was greatly beloved. After his death Cambyses, his son, came to the throne. [A.C. 529.]

LESSON XVIII.

CAMBYSES was not so good or so wise a king as his father: among other bad actions, he caused one of his brothers, named Smerdis, to be killed, because he heard that he wished to be himself made king in his stead. There was in the kingdom a man very much resembling this brother, who soon afterward pretended to be Smerdis, and

claimed the throne. Cambyses now began to think of his wickedness, and he was punished for it: for as he was mounting his horse to go to battle, his sword slipping out of its scabbard, stuck into his thigh, and gave him a mortal wound.

When Cambyses was dead, the pretended Smerdis, called 'the Mage,' reigned as king for a short period. But the imposture being detected, seven lords went to the palace, and put an end to his life. These lords now thought that they had a right to govern the kingdom: but that seven kings at once would be too many. One of them, therefore, named Otanes, said "He did not desire to be a king;"

and went away. The rest agreed to meet early the next morning at a certain place, on horseback; and that he, whose horse neighed first, should mount the throne. They did so, and Darius's horse neighing first, the others saluted him as king. [A.C. 521.]

LESSON XIX.

WHEN Darius I. died, his son Xerxes (the Great) succeeded. [A.C. 485.] A short time before his death, Darius had resolved to conquer the people who inhabited Greece; and his army had been defeated at Marathon by Miltiades. [A. C. 490.] After his father's death, Xerxes determined to go personally on

the same expedition. He, therefore, levied a larger army than any king before had ever possessed, and equipped a greater number of ships, and thought to himself, "I will rule the world." When he came to that part of the sea which divides Asia from Greece, he caused two rows of boats to be placed so close, that they made two bridges over it large enough for his army to pass over. He then commanded his forces to assemble, that he might view them altogether; and seated himself in a magnificent pavilion built for the purpose, whence he could survey the whole armament. Instead of being happy at the sight, as he expected to be, God struck his heart with the thought that

'in a few years he and all the men he saw would be dead;' on which, he burst into tears; for men who think of nothing but this world, however great and rich they may be, are always afraid to die.

LESSON XX.

THE following stories will show what a proud man Xerxes was, and how his pride was humbled.

There was in his road to Greece a large mountain, called Athos, [A. C. 480,] which projected a great way into the sea. Xerxes was so proud, that he would not let his ships sail round this mountain, but caused his men to cut a passage through it. After

this, he made them build a bridge of boats, like those mentioned in the last lesson, but it was soon washed away by a storm. Upon which Xerxes, in a violent passion, declared that 'the sea was his sea, and he would be its master,' ordered his servants to give the saucy billows three hundred stripes with a whip, and calling for fetters, and throwing them into it, threatened to chain it up if it would not be still. He next set about repairing his shattered bridges, and passing over, with his army, advanced towards the greatest cities in Greece; but he found people there who did not choose that he should rule them; but resisted his armies and ships, and at last drove them away. Xerxes,

now extremely frightened, was in such a hurry to return to Persia, that he would not wait for his army, but got into a little mean fishing-vessel: and making his escape, on his return home gave himself up to wickedness, and was at last killed by one of his own servants. [A.C. 464.]

LESSON XXI.

AFTER Xerxes was dead, his youngest son, named Artaxerxes I., (Longimanus) became king of Persia. He fought a great many battles with different nations; but, at last, he conquered them all. Upon this account, he made feasts a great many days together, to which all the people in his empire were invited.

Artaxerxes (who was also called Ahasuerus) had a queen named Vashti, of whose beauty he was extremely proud; but she disobliging him, he made Esther, a young Jewess, queen in her stead. Esther had an uncle named Mordecai, a very good man. At this time a man called Haman, who hated the whole nation of the Jews, contrived to irritate the king against them, so that he sent letters to every part of his dominions to have them all put to death in one day.

This gave great grief to Mordecai and Esther, and they fasted and mourned, as did likewise all the Jews. Then Mordecai advised Esther to 'go to the king, and petition him to save her peo-

ple.' As the king had been so severe to queen Vashti, Esther was at first afraid: however, she resolved to do it; and putting on all her royal apparel, stood before the king as he sat on his throne. Seeing her ready to faint with fear, he held out his golden sceptre to her, as a sign that he would grant her request. In consequence of this, Esther invited the king to a banquet, and Haman also; and, the next day, she invited them again. Haman was proud of being thus made the king's companion: but he was full of indignation against Mordecai, because he would not bow to him; and when he complained to his wife of this contempt, she advised him to 'have a high gallows built, and

to have Mordecai hanged thereon. But that very night it was brought to the king's mind, that Mordecai had once saved him from being murdered, and had never been rewarded for it. He therefore asked Haman, 'What should be done to the man, whom the king should delight to honour?' Haman, supposing that this man must be himself, advised the king to have him 'clothed in royal apparel, with a crown upon his head, and conducted through the streets of the city, riding on horseback, while one proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honour!"' Upon this, the king commanded him to do so to Mordecai; which was a great

mortification to Haman. However, he went to the queen's banquet the second day; when Esther, being asked by the king, 'what was her request?' begged the lives of her people the Jews. The king immediately sent letters to prevent their being massacred: and hearing how wicked Haman was, he commanded him to be hanged on the gallows, which he had prepared for Mordecai. After this, Mordecai and Esther continued in high favour.

It was king Ahasuerus who, at the request of Ezra the scribe, permitted as many of the Jews as chose to leave his kingdom, and settle in their own land; and the good Nehemiah, a Jew, who was his cup-bearer, obtained leave from

him to go to Judea likewise, in order to comfort the people, who were dreadfully assailed by their enemies.

LESSON XXII.

While the Persian empire was in all its glory, the Grecian states were growing gradually powerful.

The building of the temple at Jerusalem met with many interruptions, but at length it was finished: the Jews did not again fall into idolatry, and the Lord bestowed upon them his blessing.

After Artaxerxes and several of his successors were dead, Darius III. (Codomannus) reigned. [A.C. 335.] In his time the Grecians determined to

make the Persians submit to them, under the conduct of Alexander the Great.

Darius was both brave and wise; but he was too proud of his riches. As soon as he heard Alexander was coming against him, he did every thing in his power to defend his country; but Alexander after many battles conquered him, [A.C. 331,] took the queen and royal family of Persia prisoners, and obliged Darius himself to fly with what was left of his army. At last, after numerous misfortunes, Darius was seized by two of his own lords, who first bound him with golden chains, and afterward put him to death. Alexander then took possession of his kingdom. Thus the

Persian empire was raised up, and put down, as the Lord had foretold by Daniel the prophet.

LESSON XXIII.

THE HISTORY OF THE GRECIAN STATES.

For a number of years before the time of Alexander, the country called Greece was divided into several states, or sets of people: each of which had laws and governors of its own, not uniting together as one people under one king.

Among these states, Sparta and Athens were the most celebrated: the first, on account of its laws; the other, on account of its arts and sciences.

SPARTA.

[A.C. 884.] Lycurgus, the lawgiver of Sparta, contrived many excellent laws. He knew the value of a good education; and as most of the Spartans spoiled their children by indulging them too much, he enacted 'that parents should send their offspring to the schools;' and, that they might not be dainty, he made them eat all together at public tables, where they were ashamed to be so.

The little Spartans always ate whatever was provided for them, even if it was only broth as black as soot; for they ran about a great deal in the open

air, and had hard exercises to perform, which gave them an appetite for any thing.

At these tables, likewise, they were obliged to talk in the most sensible manner they could: if they did not know the meaning of a thing, they might ask those who were older and wiser than themselves; but they were never allowed, to chatter nonsense. And if they had been afraid to go in the dark, they would have been punished.

They were, also, forbidden to tell tales. They were suffered to keep company with men and women; but as soon as a young person came into a room, the oldest of the company pointed to

the door, and said, "Nothing spoken here must go out there."

Lycurgus farther instructed the young to behave with great respect to the aged. Whenever they met an old man or woman, they always made way, rose up when they entered the room, and took their advice. By following these rules, the Spartan children were remarkably well behaved, and every body praised and loved them; and they grew up to be such brave men, that for a number of years no other nation could conquer them.

But there was one very cruel law, made by Lycurgus, which was, that all weakly and deformed children should be exposed to perish in a certain

cavern near Mount Taygetus; and children, instead of being brought up to love honesty, were permitted to steal from each other; and were even encouraged to fight like a herd of little tigers. Lycurgus also made many laws for men, all of which were intended to render them warlike. When these laws were complete, he told the people 'he must go to a place called Delphi:' and persuaded them to take an oath, that 'they would observe all his laws till his return.' He then went away, intending never to go back to Sparta; and, soon afterward, he starved himself to death. The people subsequently worshipped him as a god, and observed his laws for many years.

LESSON XXIV.

ATHENS.

ATHENS was still more renowned for wisdom than Sparta. The Athenians, indeed, were quite a different people from the Spartans: the latter were plain and hardy; the former very fond of those who could write ingenious books, speak well, paint fine pictures, and build magnificent houses.

Athens, as well as Sparta, had a celebrated lawgiver: his name was Solon, a person greatly beloved by the whole city, on account of his wisdom and meekness of temper.

[A.C. 594.] Solon having made a number of good laws, the people promised to keep them for a hundred years at least; upon which he resolved to travel into different countries, that he might improve himself in wisdom. When he was gone, his countrymen fell into confusion. Solon, upon his return, endeavoured to set them right; but a man named Pisistratus, by artful tricks, made himself master of the Athenians, and prevented Solon's laws from being observed. Solon therefore, finding he could render them no more service, threw down his sword, and said: "I have done all the good in my power for my country and its laws; but as I

am of no farther use here, I take my leave of Athens." He ended his days about two years afterward in the island of Cyprus.

When Darius, king of Persia, was levying his army to proceed against Greece, the Athenians inspired their countrymen with courage to withstand him, and under the command of Miltiades conquered his generals at Marathon; but they afterward ungratefully suffered their brave general to perish in a prison; and would not even permit his body to be buried, till his debts were paid.

The history of the Athenians is too long for this little book. We will only add, that Athens produced a number

of the most illustrious warriors and philosophers: among the last was Socrates, who was very ill treated by his countrymen, and at last put to death. [A C. 400.]

LESSON XXV.

THEBES.

THEBES was another of the Grecian states. For a long time it made no figure in the world; for the people were too lazy to learn, and so extremely deceitful, that none of the other states wished to have any concerns with them.

In the time of Xerxes, king of Persia, the Thebans joined themselves

to his army, [A.C. 480,] and endeavoured to persuade the Athenians to do the same. But Xerxes being beaten, the Athenians were offended with the Thebans: in consequence of which the latter applied to the Spartans to protect them, and Thebes became one of the first cities in Greece. The Thebans, however, were greatly humbled by the Spartans; and they would have continued in this subjection, had they not been roused by their two illustrious generals, Pelopidas and Epaminondas, who raised them to such a height of power, that they got the better of Sparta, and soon towered above all the neighbouring states.

Many battles were fought between

the Thebans and those other states, in one of which Pelopidas was killed. [A.C. 364.] Epaminondas lived for some time afterward, but was at last mortally wounded in the battle of Mantinæa, fought with the Lacedæmonians. [A.C. 363.] His soldiers carried him to his tent, with the dart sticking in him. The brave general inquired which side had gained the victory; and being told, 'the Thebans,' replied, 'Then all is well!' and drawing out the dart, yielded up his life with pleasure, as he lost it in defence of his country, and left it victorious. After his death, peace continued among the Grecians, with little interruption, for several years.

LESSON XXVI.

THE MACEDONIANS.

MACEDON was for a long time a small state in Greece, not celebrated for any thing, excepting that its king always governed according to the laws of the country, and that their children were well educated. The young princes were brought up under the best masters in the love and knowledge of everything noble and glorious; and their princesses instructed in whatever could make them amiable. But the neighbouring nations looked upon the Macedonians as a contemptible people,

because they had not such great armies as many of themselves.

At length, after many kings had reigned over Macedon, one named Philip came to the throne, who determined that he would endeavour to render his kingdom as illustrious as others. [A.C. 360.]

For this purpose he soon raised a large army, and sent them to fight with different people, who lived near Macedon: these they soon subdued. He then contrived to make the other states of Greece quarrel; and when they were quite tired with fighting against each other, he induced them all to submit to him, which they were the more ready to do, because he gave

them hopes that he could lead them on to conquer Persia. In order to effect this, they called a general assembly, at which the most powerful of every state attended; and in this they declared Philip generalissimo of Greece (that is, chief commander of the armies, which were to unite together against Persia); but before he set out on his expedition, he was killed by Pausanias, one of his own subjects. [A.C. 336.]

LESSON XXVII.

PHILIP was succeeded by his son Alexander, called in history 'Alexander the Great.' On Philip's death, the Greeks thought themselves at liberty, and re-

solved that Macedon should no longer hold them in subjection; but Alexander quickly showed them that he was as politic as his father, and still bolder than he.

Alexander caused his father's murderers to be put to death; and then collecting his army, in an assembly of the Grecian states he delivered a speech, which convinced them of his wisdom and valour; in consequence they agreed to make him, as his father had been, generalissimo of Greece. He then returned to Macedon, and in a short time afterward began his conquests, and gained surprising victories; obliging all, who fought against him, to submit.

LESSON XXVIII.

As soon as Alexander had settled the Grecian states to his wishes, he crossed the Hellespont with his army, in order to subdue Persia. The Persians hearing of this, assembled their forces, and waited for him on the banks of a river called the Granicus. When the Grecians arrived on the opposite side, one of the generals advised Alexander to let his soldiers rest a little; but he was so eager for conquest, that he gave command instantly to march through the Granicus. His troops, having found a shallow place, obeyed:

the trumpets sounded, and loud shouts of joy were heard throughout the army. As soon as the Persians saw them advancing, they let fly showers of arrows at them; and when they were going to land, strove to push them back into the water; but in vain: Alexander and his army landed; and a dreadful battle was fought, in which he proved victorious. [A.C. 334.] He then, advancing from city to city, obliged them to own him for their lord instead of Darius.

Darius, being informed of Alexander's progress, resolved to meet him with a great army. As soon as Alexander heard of his approach, he prepared to encounter him at Issus,

where he obliged him to fly, leaving behind him his queen and family and immense treasure; all which Alexander seized. Some time afterward, Darius fought a third battle, at Arbela, in which he was again defeated. [A.C. 331.] Soon after this he was killed, as you have read; and thus ended the Persian empire.

LESSON XXIX.

THE GRECIAN EMPIRE.

Not contented with the conquest of Persia, Alexander resolved to subdue the Indian kings; and he obliged many of them to submit. One of them, named Porus, resisted him with

great courage, but Alexander overcame him at last. [A.C. 327.] However, he treated him with great respect, gave him his liberty, and restored to him his kingdom; and Porus proved a faithful friend to him ever afterward. Between the battles which Alexander fought with Darius, he subdued many states and kingdoms, and among others Egypt and Babylon; and after the death of Darius, he made still farther conquests, besides those of the Indian princes, by which means the Grecian empire was raised to a great height.

When Alexander rested from fighting, he took up his residence at Babylon, and lived there in the utmost

splendour. But his glory was of short duration; for he had one very great fault, which was that of being fond of feasting and drinking. He wanted to make the world believe that he was a god, and could do whatever he chose. When he was at a banquet, he would try to drink more wine than any man in company.

At length, he engaged to empty a cup, called Hercules' cup, which held six bottles of wine, and it is said he actually did so: but it proved the cause of his death, the wine heating his blood to such a degree, that it brought on a violent fever, which soon put an end to his life. [ÆT. 32. A.C. 323.]

How shocking it is to think, that a man who had subdued so many nations, should suffer himself to be conquered by intemperance!

It is a certain truth, that intemperance kills more than the sword.

The glory of the Grecian empire was terminated by the death of Alexander; for as he had no son fit to reign after him, and did not determine who should be his successor, the principal commanders of his army divided his conquests among themselves, and after many quarrels and battles, what was one empire under Alexander became four separate kingdoms:

I. The MACEDONIAN, under *Antipater;*

II. The Asiatic, under *Antigonus;*

III. The Syrian, under *Seleucus;* and

IV. The Egyptian, under *Ptolemy Lagus.*

LESSON XXX.

During the continuance of the Grecian empire, the Romans became celebrated for their successes. They wished to obtain the ascendancy over all other nations: but it was the will of God, according to the prophecy of Daniel, that the Grecian empire should fall before that of Rome rose. At the time of Alexander's death, however, it was esteemed a great honour for any nation

to be in friendship with the Romans; but as we shall give the history of this renowned people by itself, we will here only describe how they obtained authority over the great kingdoms, into which the Grecian empire was divided among Alexander's generals.

LESSON XXXI.

I. THE MACEDONIAN KINGDOM.

ANTIPATER, one of Alexander's generals, upon the death of that king, governed Macedon. After Antipater succeeded seven other kings, the last of whom was named Perseus.

This prince, in his father Philip's lifetime, contrived to have his brother

Demetrius put to death, because he was jealous of him, as Cain had been of Abel.

Demetrius, who had been sent by his father on some particular affairs to Rome, had, by his engaging behaviour, gained the friendship of the Romans, who were in consequence greatly incensed against Perseus for his unnatural cruelty.

When Perseus came to the throne, he quarrelled with the Romans, who sent an army against him; and after some time [A.C. 168] took him and his family prisoners.

Æmilius, the Roman general, treated Perseus with great severity; confined him in a common gaol; and on the day

he returned to Rome, made him with his two sons and his little daughter walk as prisoners, whilst he himself followed in a splendid chariot.

After this triumph, Æmilius sent Perseus back to prison, where he was nearly starved to death. He was afterwards removed thence, and treated with more kindness: but at last he came to a miserable end; and was thus punished for his unnatural behaviour to his brother Demetrius.

With Perseus fell the Macedonian kingdom, which from that time made a part of the growing empire of Rome.

LESSON XXXII.

II. THE ASIATIC KINGDOM.

THE Asiatic kingdom, which upon the death of Alexander fell to Antigonus, one of his generals, was in process of time divided into three smaller ones:

1. PERGAMUS,—
2. PONTUS,—
3. ARMENIA.

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1. THE KINGDOM OF PERGAMUS.

THE founder of the kingdom of Pergamus was named Phileterus, and its

last king Attalus III., there having been two of the same name before him.

No sooner was Attalus king, than he committed a number of cruelties, and put to death the wisest and best men in his kingdom. After which, perceiving that every body feared and hated him, he shut himself up in his palace, let his hair and beard grow, put on mean apparel, and would keep no company. At length he died, to the great joy of his people, and left by will to the Romans his whole property, upon which they seized his kingdom; and from that time [A.C. 133] Pergamus was added to the dominions of Rome.

LESSON XXXIII.

2. THE KINGDOM OF PONTUS.

AFTER the death of Alexander, Pontus fell to the share of Antigonus; but was recovered from him by Mithridates, who had murdered a former king of Pontus, and was about to seize his kingdom at the time when Alexander arrived and conquered it.

After Mithridates many other kings reigned over Pontus, the greatest number of whom bore the same name. Of these Mithridates VII., surnamed the Great, carried on a war with the Romans, [A.C. 139,] which lasted

forty-six years, called 'the Mithridatic war.'

But though this prince was a great warrior, he was a wicked man; for he confined his own mother in prison, till she died of hard usage.

Those who are undutiful to their parents generally have undutiful children themselves, and feel in their turn the same kind of sorrow which they have occasioned; and thus it proved with Mithridates. He had a favourite son, named Pharnaces, whom he had appointed to succeed him. The young prince, being in a hurry to possess the throne, and finding that his father's soldiers were discontented, persuaded them to make him king immediately.

Mithridates endeavoured to prevail upon his people to receive him again; but they refused, and his very guards revolted from him. He then sent messengers to his son, begging that 'he and his few remaining friends might pass in safety to some other country;' but none of those messengers were suffered to return.

Mithridates, seeing himself thus deserted, mounted the wall, and made a most moving speech to Pharnaces, describing the distress to which he was reduced by one whom he had favoured above all his other children. Finding that Pharnaces was not in the least affected, he burst into tears, and wished his son might live to know by experi-

ence the agony which a father must feel, in having his tenderness requited with such monstrous ingratitude.

Shortly afterward, Mithridates died; and Pharnaces submitting to Pompey, the Roman general, Pontus was added to the Roman empire. [A.C. 69.]

LESSON XXXIV.

3. THE KINGDOM OF ARMENIA.

ARMENIA, is celebrated in history on account of its containing Ararat, the mountain where Noah's ark rested when the waters of the flood abated.

This kingdom was part of the portion, which Antigonus gained to him-

self after the death of Alexander the Great: and it belonged to the Asiatic portion of that empire for many years after his reign.

In the time of Antiochus the Great, (one of the successors of Antigonus,) two men, named Artaxias and Zadriades, whom he had made governors of Armenia, got themselves proclaimed kings, resolving to divide Armenia between them. Succeeding in their attempt, they formed two kingdoms called Armenia the Greater, and Armenia the Less. Artaxias governed the first, Zadriades the latter; and each reigned many years.

At length the king of the former, named Tigranes, conquered Armenia the Less, and many other places;

which made him so proud, that he took upon himself the title of 'King of Kings.'

But his pride was humbled; for having given protection to Mithridates king of Pontus, whose daughter he had married, the Romans desired him to deliver that prince into their hands. This Tigranes refused to do, and a war began between him and the Romans, which continued for many years. At last, however, he was beaten, and his son joined the Romans against him. Tigranes, finding that he had no chance of saving his kingdom, resolved to submit to Pompey, the Roman general, and set out immediately for his camp.

As soon as Pompey, who went to

meet him, appeared, Tigranes took off his diadem, and threw himself at his feet, desiring that 'he would dispose of him as he thought fit.' Pompey, with great generosity, embraced him, replaced his diadem with his own hand, and afterward restored to him his kingdom, on condition of his paying a large sum of money for having made war upon the Romans without cause. [A.C. 65.]

Tigranes reigned some years afterward, and was followed by three other kings in succession, the last of whom was also named Tigranes. This prince was put to death by command of the Roman general, Tiberius. Armenia now became entirely subject to the

Roman empire, and an end was put to the Asiatic kingdom. [A.C. 65.]

LESSON XXXV.

III. THE SECOND SYRIAN KINGDOM.

SELEUCUS, one of Alexander's generals, founded the second Syrian kingdom, by first seizing Babylon for himself, and afterward gaining other places by conquest.

There were many kings in succession after Seleucus; among the rest, one called Antiochus Epiphanes, who was a cruel persecutor of the Jews. It was this king, who caused seven bre-

thren and their mother to be put to death, as we read in the Apocrypha, because they would not break the command of God. He committed a number of barbarities besides: he even set up an idol in the temple at Jerusalem, to be worshipped instead of God; and had resolved to cut off the whole Jewish nation, because they refused to turn idolaters. To prevent his putting this wicked design into execution, God gave to Judas Maccabeus, [A.C. 163.] the general of the Jewish army, such courage and success, that with a small body of soldiers, he drove the large armies of Antiochus before him.

When Antiochus heard of their defeat, he was exceedingly enraged, and

declared that he would destroy all the Jews; but as he was proceeding in great haste to Judæa for this purpose, he fell out of his chariot, and soon afterward died in great agonies *.

After the death of Antiochus Epiphanes and many successors, Tigranes, king of Armenia, subdued the kingdom of Syria, and added it to his own kingdom. Tigranes being subsequently conquered by Pompey, Syria became a part of the Roman empire. [A.C. 65.]

* 2 Maccab. ix.

LESSON XXXVI.

IV. THE SECOND EGYPTIAN KINGDOM.

After the death of Alexander the Great, Ptolemy Lagus, one of his generals, founded a new kingdom in Egypt. This king was succeeded by many others of the same name, called in history the 'Ptolemies.' At length, when Egypt had become a great nation, it was governed by a queen named Cleopatra, an artful wicked woman, who poisoned her own brother, her partner in the throne. She was afterwards taken prisoner by the Romans, when they conquered Egypt.

Upon this occasion, having shut herself up for some time, and finding there was no chance of escaping, she drew a dagger, and was going to stab herself; but Proculeius, the commander who took her captive, wrested it from her hand, and prevailed upon her to submit to the conqueror.

She had previously, by her artifices, occasioned the death of a celebrated Roman general, named Mark Antony.

It was the custom with the Romans, after every memorable victory, to allow the general who commanded in it a triumph; that is to say, a magnificent procession, in which the treasures and prisoners he had taken were exhibited to the people, while he himself rode in

a splendid chariot, wearing on his head a crown of laurel.

Cleopatra knew that Octavius, the principal commander of the Roman armies, would rejoice to have her walk in chains at his triumph: but she could not bear the thought of this disgrace, and resolved to die rather than submit to it. She therefore dressed herself in her royal robes, and lying down upon her bed, desired her woman to give her a basket of figs, which one of her faithful servants had conveyed to her. Among these figs was concealed a little venomous serpent, called an asp. This Cleopatra applied to her arm: she died of its venomous bite: and with her

ended the Egyptian kingdom. Thenceforward, Egypt made a part of the Roman Empire, which was firmly established and governed by Octavius, under the title of AUGUSTUS CÆSAR. [A.C. 30.]

ANTIENT HISTORY.

Part II.

LESSON I.

THE MOABITES.

AFTER the destruction of Sodom, Lot had two sons, one of whom was named Moab, the other Ammon. The people who descended from Moab were called Moabites; and their country, the Land of Moab.

At first the Moabites worshipped the Lord God, but in process of time they became idolaters. The Israelites, however, were not permitted to cut them off, out of regard to LOT, who, as long as he lived, had worshipped and obeyed the Lord.

One of the kings of Moab was named Balak. This prince offered great gifts to Balaam, a prophet and a very covetous man, on condition that he would in the name of God pronounce curses on Israel. And though the Lord at first forbade his compliance, he afterwards sent him *to speak the words that he should put in his mouth.* When Balaam arrived at Moab, he advised Balak to build

seven altars, and offer on every altar a bullock and a ram, in hopes of prevailing upon God to permit him to curse some part of Israel. This he did twice: but Balaam was compelled each time to pronounce blessings on the Israelites, and to foretel that 'they would become a great people, and that from them should spring the Saviour of the world.' Balak was so much enraged, that he drove Balaam away from his kingdom. Many years afterward, the Moabites were among the oppressors of the Israelites, and Eglon their king was slain by Ehud, one of the Judges of Israel.

When David came to the throne, the Moabites joined with other idola-

trous nations in a confederacy against him: but they were defeated, and from that time continued for a number of years subject to the kings of Israel. At length, however, they revolted, and were very troublesome enemies to both Israel and Judah, as we read in the Bible. They finally lost their antient name of Moabites, and were mixed among the Arabian nations.

LESSON II.

THE AMMONITES.

The Ammonites descended from Ammon, the other son of Lot. The Israelites were forbidden to marry

either among the Ammonites or the Moabites, because these people would not come out to help them in the wilderness, and because their kings joined together to hire Balaam to curse Israel.

Though Lot certainly taught his son Ammon, as well as Moab, to worship God, the Ammonites became at last idolatrous, and among other objects worshipped an idol called *Moloch*, to which they cruelly sacrificed children. This image had the head of an ox, and arms like a man, upon which, when red hot, the children were burnt alive. How thankful ought children to be, who are received at their birth into the favour of the living God, and

after being regarded by Him as his own children as long as they live, if they continue good, will as such receive an inheritance in the kingdom of heaven after death!

The Ammonites, as the Bible informs us, had many wars with the Israelites; but their nation no longer continues, having been long ago mixed with the Arabians.

LESSON III.

THE MIDIANITES.

THE Midianites are supposed to have been descended from Midian, one of Abraham's sons, born to him after the

death of Sarah, by his second wife Keturah. They became in time a very numerous people, and were chiefly shepherds or merchants, being very rich in cattle, gold, and jewels.

At first, they worshipped God: but in time they became idolaters, like the Moabites and the Ammonites.

The Midianites were some of the people who purchased Joseph from his brethren.

In the days of Moses, they took great pains to draw the Israelites aside from the worship of God, for which they were punished with a great slaughter, and the wicked prophet Balaam was slain among them.

Many years afterward, the Midianites,

under their two kings, Zeba and Zalmunna, cruelly oppressed the Israelites, by destroying the fruits of the earth, and stealing away their cattle. At length, however, God took compassion on the Israelites, and commanded Gideon to 'go and fight against those two wicked kings;' but desired him to take with him only three hundred men unarmed, each having a ram's horn in one hand, and a light concealed in a pitcher in the other. This little troop arrived at the camp of the Midianites about midnight, and all at once blew their rams'-horn trumpets. The Midianites started at the sound, and seeing numerous lights, supposed there was a vast army coming against them; and

running about in great confusion, as the lamps were not near enough to give them light, put one another to death. Soon afterward, Zeba and Zalmunna were taken prisoners and killed. By these victories the Israelites were delivered from their fears, and gained immense riches, to make them amends for their former losses.

The Midianites became again celebrated many years afterward, but were subsequently mixed with the Arabians.

LESSON IV.

THE EDOMITES.

ESAU, one of the sons of Isaac and Rebekah, was also called Edom, and from him the Edomites descended. It has already been related, in what manner Esau gave up his birth-right, and forfeited the land of Canaan; and how his father foretold, that 'God would do great things for him.' And thus it proved: for while Jacob was suffering many hardships as a punishment for having deceived his father, Esau became rich and powerful; and alarmed

Jacob on his return to his native country, lest he should come with an army, and destroy him and his family. Jacob, therefore, sent some of his servants forward, with presents to appease him. At length Esau met him, and brought four hundred men with him, in order to honour and assist his brother. When Jacob beheld this great company, he was much alarmed; but to his surprise and joy, Esau fell upon his neck, and weeping over him with the utmost tenderness, a perfect reconciliation took place; after which the two brothers continued in peace and harmony, though in different countries; Esau in Mount Seir or Edom, and Jacob at Mamre.

The land of Edom was afterward divided among twelve dukes, who were the children and grand-children of Esau.

In the days of David, the Edomites were brought into subjection to the Israelites, and continued so for many years; but a long while afterward they recovered their freedom, and again became a great nation. At last, however, they quarrelled among themselves, and some of them left Edom and settled in Judæa, after the Jews were carried captives to Babylon; while others joined with the children of Nebaioth, and were from that time called Nabathæans.

Those who settled in Judæa were

continually engaged in wars; and when the Jews were restored to their own land, were under the necessity of turning Jews, or quitting the country. Thus did God bring the Edomites to destruction, and root out their name; because they practised idolatry, and fought against those who had descended from Isaac as well as themselves.

LESSON V.

THE AMALEKITES.

Esau had a grandson named Amalek, one of the dukes of Edom, from whom the Amalekites are supposed to have descended. They were a haughty peo-

ple, and seemed to have exalted themselves against God; for though they must have heard of the Egyptians being drowned in the Red Sea, and of the miracles wrought in the land of Egypt, they came out to fight against the people whom God had protected, and attacked them in a cruel manner: but the Israelites overcame them, under the guidance of Joshua, who was commanded to write in a book that 'their names should be put out from under heaven.' In the days of Saul the greatest part of the nation was, by the command of God, cut off by the Israelites for their wickedness. David, also, obtained a great victory over them; and in the reign

of Hezekiah, king of Judah, they were all destroyed or dispersed by the Simeonites, who possessed themselves of their country.

LESSON VI.

THE CANAANITES.

CANAAN, the son of Ham, the son of Noah, had eleven sons: Sidon, Heth, Jebusi, Amori, Gergashi, Hivi, Arki, Sini, Arvadi, Zemari, and Hamathi. These were the heads of the following tribes or nations: the *Sidonians*, the *Hittites*, the *Jebusites*, the *Amorites*, the *Gergashites*, the *Hivites*, the *Arkites*, the *Sinites*, the *Arvadites*, the

Zemarites, and the *Hamathites*. Five of these are known to have dwelt in the land of Canaan, viz. the Hittites, the Jebusites, the Amorites, the Gergashites, and the Hivites; and they, with the Perizzites and the Canaanites, make up the seven nations of the Canaanites.

All these nations became, in time, idolaters; upon which account they were doomed by God to destruction, and their land was promised to Abraham, Isaac, and Jacob, as an inheritance for their descendants, when God should send them to cut off the wicked possessors.

In the Bible there is a full account of the transactions which Abraham

and Jacob had with the Canaanites, and the battles which the Israelites fought with them at different times. The first countries of which the Israelites took possession, were those of Og king of Bashan, and Sihon king of the Amorites. They took Jericho next, and afterward by degrees conquered all the Canaanites, who were most of them destroyed, and the rest in the reign of Solomon reduced to a state of slavery.

LESSON VII.

THE PHILISTINES.

The Philistines originally descended from Mizraim, the son of Ham. They were a warlike people, and in the days of Abraham and Isaac seem to have been religious and hospitable; but at length they became idolaters, and bitter enemies to the Israelites, and there were many wars between them.

A little before the birth of Samson, the Philistines greatly oppressed the Israelites, and God bestowed upon him uncommon strength, on purpose

that he might punish them as they deserved.

After his death, the Israelites took courage to fight against the Philistines: and thinking to insure their victory brought the Ark of God, in which the Tables of the Law (or the Ten Commandments) were kept, into the camp. This they should not have done; and therefore God permitted the Philistines to kill a great many of them, as well as Hophni and Phineas, the two priests who bore it, and to carry off the ark itself. The Israelites were in great consternation at this misfortune, and the Philistines, exulting as if they had taken God prisoner, set the Ark in triumph be-

fore their idol Dagon*: but what was their surprise, when they entered the temple in the morning, and saw the image fallen upon its face before it! They set it up again: and the next day, it was not only fallen, but broken into pieces! After this they directed the Ark to be carried to their different provinces, and, wherever it went, the people were afflicted with disease. At length, they found that it was in vain for them to strive against God; so they sent it back to the land of Israel. Thus did God maintain his honour, and display his power among the Philistines!

It was this nation which sent the

* See Scripture History.

giant Goliath to defy Israel. David, when king, fought many battles against the Philistines, and greatly weakened their power; and they had frequent contests with other kings of Israel and Judah. At length they were subdued by the Assyrians, and were in turn tributary to all the four great monarchies, and their name and nation is now rooted out.

LESSON VIII.

TYRE AND SIDON.

SOME account has already been given of Tyre and Sidon.—In the days of Darius Ochus, king of Persia, the Sidonians were kept by him in cruel sub-

jection; and were at last betrayed into his hands by Tennes, their own king. When they found they had no way to escape, they shut themselves up, with their wives and children, in their houses; and setting fire to them were burned to death, to the number of forty thousand.—All their most valuable things were destroyed with them: which so enraged Darius, that he caused Tennes to be put to death, and afterward found a great quantity of gold and silver in the ashes. Some of the *Sidonians*, who were at sea, returned and rebuilt the city; but, bearing a mortal hatred to the Persians, they afterward submitted very readily to Alexander the Great.

At length *Tyre* was besieged by Nebuchadnezzar, king of Babylon, who, after a siege of thirteen years, totally destroyed it, but found nothing in it to reward his pains; for the Tyrians had conveyed their treasure to an island about half a mile distant from the shore. There they built a new city, which afterwards submitted to Nebuchadnezzar.

When Alexander the Great was endeavouring to conquer the world, he came to Tyre, but was refused admittance. This so enraged him, that he besieged the city, which held out against him a long time; but was at length taken and burned to the ground; all the inhabitants, excepting such as the

Sidonians had conveyed away in their ships, were either cruelly put to death, or sold as slaves.

These judgments, as the Scriptures inform us, were suffered to fall upon Tyre and Sidon, because the people forsook God, and grew proud of the glory of their kingdoms.

LESSON IX.

THE PHRYGIANS.

THE Phrygians styled themselves the most antient people in the world; but they are supposed to have descended from Togarmah, one of the sons of Gomer, who was the son of Japheth, the

son of Noah. They were notorious for the number of their idols. Among the kings of Phrygia was Gordius, who was raised from the plough to the throne. Happening to go one day in his cart to the temple of Jupiter, one of their idols, he was chosen king by the chief people of the city, and his cart was adored by the foolish people as a goddess. To the beam of this cart he fastened a knot, tied in such a manner, that no one could undo it: and it was declared, that 'whoever could untie it, should be the monarch of the world.' When Alexander the Great was pursuing his victories, he came to Phrygia, and made many vain attempts to disentangle this famous knot. At length his patience, of which

he had but a small share, failing, he drew his sword, and cut it asunder.

After Gordius, many other kings reigned over Phrygia; but at last it became a province to the kingdom of Lydia, under Crœsus, and continued in that state till Lydia was reduced by Cyrus.

LESSON X.

PHRYGIA MINOR.

THIS country was antiently styled Troas; in it was the celebrated city of Troy. The inhabitants of Phrygia Minor were called Trojans; it is very uncertain from whom they originally descended; but some think from

Ashkenaz, Gomer's eldest son. The city of Troy was founded by Tros, one of the kings who reigned in Phrygia. After him, several other monarchs succeeded to the throne; the last of these was Priamus. This powerful prince is said to have had, in all, fifty children; one of whom, named Paris, being sent on an embassy to Menelaüs, king of Sparta, persuaded his queen Helen to go away with him; which so enraged Menelaüs, that he engaged all the other Grecian kings to join with him in besieging Troy. After holding out against them ten years, during which a great number of princes and other valiant men were killed on both sides, the city was at last

laid in ashes, and such of the inhabitants as could not save themselves by flight, were put to the sword, or carried into captivity. The Greeks divided the booty; but on their return to their respective homes, they met with a variety of adventures, and were driven on far distant coasts.

Such of the Trojans as escaped, seeing their country utterly ruined, made the best of their ill fortune, and settled in different places. It is supposed that the neighbouring Phrygians and Lydians took possession of the country, after the city of Troy was destroyed.

LESSON XI.

THE CARTHAGINIANS.

The Carthaginians are supposed to have been originally Canaanites, who fled from Joshua: but the kingdom of Carthage is said to have been founded by Elisa, or Dido, sister to Pygmalion, a king of Tyre. This princess was married to Sychæus, the uncle of Pygmalion, who, knowing the avarice of his nephew, buried his immense riches in the earth. Pygmalion, not suspecting this circumstance, killed his uncle in hope of possessing his treasures; but

Dido, suspecting his design, resolved to make her escape, and carry these riches away with her. Under the pretence that she was going to settle in another part of her brother's dominions, she desired him to furnish her with vessels to convey herself, her effects, and her attendants thither: to this he readily consented, thinking to obtain the object of his wishes. But Dido disappointed his hopes, for being thus supplied with men and ships, she sailed away, with all her treasure, to the coast of Africa, where she built the city of Carthage. From this small beginning arose a very powerful kingdom, which, after severe contests with various nations, was at length subdued by the Romans.

LESSON XII.

THE NUMIDIANS.

The original inhabitants of Numidia are supposed to have descended from Phut, the brother of Misraim; but some of the Phœnicians afterward settled in this country.

The Numidians assisted the Carthaginians in their wars with the Romans; but having been ill-treated by the former, in respect to the payment of their troops, they entered into a war with them, which lasted for three years: the Carthaginians at length got the

better, and treated the Numidians with great cruelty.

Among the most renowned kings of Numidia, was Masinissa, a brave and amiable monarch. After enduring a variety of troubles, he formed an alliance with the Romans, and assisted them against the Carthaginians.

Asdrubal, the Carthaginian general, had a daughter named Sophonisba, a most accomplished lady, whom he had promised to Masinissa for a wife, in order to engage him in his interest: but he afterward gave her to Syphax, who was king in another part of Numidia, and Masinissa's enemy. Asdrubal and Syphax were defeated, and Syphax taken prisoner by Masinissa,

who entered his capital in triumph, and hastened to the palace with a determination to punish Sophonisba for having married his rival: but she overcame his resentment by her engaging behaviour; and he took her to wife himself, in hopes by this means to prevent her being delivered up to the Romans.

As soon as Scipio, the Roman general, heard of this marriage, he was apprehensive that Sophonisba would draw Masinissa to the interest of Carthage, as she had previously done Syphax; he, therefore, required her new husband to deliver her up. Masinissa was greatly afflicted on this occasion; but being convinced that he

had acted wrong in marrying her, he carried her the unwelcome news, and soon afterward sent her a cup of poison, which she chose to drink, rather than to grace the triumph of the Roman general. It was the practice among heathens for people to put an end to their own lives, when they met with great disappointments; but Christians know, that it is much nobler to bear adversity with patience, and trust to God to deliver them, or give them the reward He has premised to the patient in a future state.

In process of time, Numidia became a part of the Roman empire.

LESSON XIII.

THE LYDIANS.

The Lydians were a very antient nation, but their origin is uncertain. They first introduced the coining of gold and silver, the selling by retail, the keeping of eating-houses and taverns, and the exhibition of public sports and shows.

It happened once, that there was a great scarcity of provisions in Lydia, for several years: when the people, instead of fetching grain from foreign countries, contrived all kinds of diver-

sions to amuse their minds; and made it a rule to play one day, and eat the next. This method, instead of removing, increased the evil: upon which the king divided the people into two parts, and made them draw lots, to determine which should remain at home, and which should go to seek a new place of abode, since their native country could not maintain them all. He appointed his own son Tyrrhenus to command those whose fate it was to remove; while he himself remained to reign over those whose fortune it was to stay. Tyrrhenus and his party, after many adventures, settled in that part of Italy now called Tuscany, and were called 'Tyrrhenians.'

The last of the Lydian kings was Crœsus, renowned for his great wealth, who was conquered by Cyrus; after which Lydia became a part of the Persian empire.

LESSON XIV.

THE MYSIANS.

The Mysians are said to have been descended from the Lydians. They were once a brave people, but in time they lost their valour and were looked upon as the most contemptible nation upon earth. They were so ready to shed tears, that they used to be hired by the Greeks to cry at funerals.

Children who give way to tears, are liable to become as despicable as these Mysians; they should therefore endeavour to restrain them on trifling occasions, lest they lose their fortitude, and expose themselves to the ridicule of the sensible part of the world.

In Mysia was the city of Pergamus. This afterward became the metropolis of a separate kingdom* under Phileterus, who had in his youth been a menial servant to Antigonus, one of Alexander's generals.

* See Numb. II. of Roman Monarchy—Antient History, Part I. p. 88.

LESSON XV.

THE LYCIANS.

The Lycians are supposed to have descended from the Cretans; they were subdued by Crœsus; and, after the downfal of the Lydian kingdom, by Cyrus. They struggled hard for liberty, however; and, instead of tamely submitting to be governed by the Persians, in the time of Xerxes, opposed one of his great armies with a very small one; when, being overpowered by numbers, they nobly resolved to die together in the field of battle, and were

killed to a man. Lycia was declared a free country by the Romans, and continued so for many years: till Claudius Cæsar, one of the Roman emperors, reduced it to a province.

LESSON XVI.

THE CILICIANS.

CILICIA is said to have been at first peopled by Tarshish, the son of Javan and his descendants, who were driven out by a colony of Phœnicians, under the conduct of a leader named Cilix. From him it was called Cilicia. It was made a Roman province by Pompey.

LESSON XVII.

CAPPADOCIA.

THIS country is supposed to have been peopled by Togarmah, the last son of Gomer and his descendants. The first king of Cappadocia, of whom we read in history, was Pharnaces, married to Atossa, the daughter of Cyrus, king of Persia. After many revolutions, Cappadocia became a Roman province.

LESSON XVIII.

THE THRACIANS.

THYRAS, the son of Japheth, as it is supposed, first peopled Thrace. The antient Thracians were deemed a warlike, but ill-natured people: they were idolaters, and did not know that there is one Almighty God, who takes care of all his creatures; therefore, as soon as a child was born, instead of rejoicing at its birth as Christians do, they wept over it, on account of the miseries which it was doomed to endure. The Thracians thought this life a misfortune; but Christians esteem it an in-

valuable blessing; because, if it is not their own fault, it will prove the passage to another life of endless happiness.

Thrace, in process of time, became a Roman province.

LESSON XIX.

THE EPIROTS.

The first inhabitants of Epirus are supposed to have been Javan, the son of Japheth and his descendants. Pyrrhus one of its numerous kings, was very illustrious; but his history is too long to insert in this little book. After the death of Queen Deidamia, daughter of

Pyrrhus, who was murdered because her subjects disdained to be governed by a woman, Epirus became a republic, and at last sunk into a Roman province.

LESSON XX.

THE BITHYNIANS.

BITHYNIA was once a celebrated country, and had many fine cities. It was antiently divided into many parts, each of which was governed by a chief of its own; by degrees they were all brought into subjection to the most powerful. But at last they were conquered by Crœsus, king of Lydia; and afterward fell under the Persians, till the reign of

Alexander the Great; but they recovered some degree of independence in succeeding ages. The last king of Bithynia, named Nicomedes IV., dying without issue, left his kingdom by will to the Romans, who reduced it into the form of a province.

LESSON XXI.

IBERIA.

THIS country is said to have been first peopled by Tubal, the brother of Gomer and Magog. The Iberians were a very brave and warlike nation, and withstood the attacks of the Medes, Persians, and Macedonians, who strove to subdue them. They afterwards maintained a powerful contest with

the Romans, who obtained a great victory over them, but at length granted them an honourable peace.

LESSON XXII.

THE ALBANIANS.

THE Albanians are supposed to have descended from the Thessalians. The first king of this country who is mentioned in history, is said to have presented a dog to Alexander the Great.

Another, named Orœses, was defeated in battle by Pompey, the Roman general, who subsequently granted him peace. The Albanians continued under their own princes for a long series of years; but were at length subdued by the Romans.

LESSON XXIII.

THE BOSPHORIANS.

BOSPHORUS was a very antient kingdom *, but no certain account can be given of its first inhabitants. In the time of Pharnaces, one of their monarchs, they were so suddenly attacked by the Romans, under the command of Julius Cæsar, that they had no time to prepare for a defence: the Romans in consequence gained so speedy a victory, that in giving an account of his success to a friend; Cæsar wrote only, 'I came, I saw, I conquered!' which words, transcribed in capital letters, he caused to be carried before him at his triumph.

* See Roman History, p. 14.

LESSON XXIV.

THE CYRENAICANS *.

Battus, the Therean, with some of his countrymen, is said to have built Cyrene. This prince had an impediment in his speech, of which he was cured in a very remarkable manner. As he was one day wandering alone in a desert place, he was surprised by a lion, which unexpectedly rushing upon him, struck him with such terror, that he cried out in a very extraordinary manner, and frightened the lion so that it ran away. From this time Battus could talk without hesitation.

After several changes in the govern-

* In Africa.

ment of Cyrene, it at length became a Roman province: it afterward fell to the Arabs, and then to the Turks, who still possess it.

LESSON XXV.

THE CELTS.

The Celts, descended originally from Gomer, the eldest son of Japheth, gradually spread themselves from Phrygia, their first settlement, through many parts of Europe; and formed at last a considerable monarchy, consisting of several kingdoms. They were a very superstitious people; and though they worshipped the Lord God, paid divine honours to idols also. Instead of temples they had groves, in which they

worshipped those idols, under the guidance of Druids and Bards, a set of philosophers, who instructed the people, and sung hymns to their false gods, playing at the same time on harps and other musical instruments.

The Celts were a warlike people, and lived temperately with respect to food. Their antient history is very obscure.

LESSON XXVI.

THE SCYTHIANS.

The Scythians, as well as the Celts, descended from Gomer; and their history is equally obscure. They were remarkable for their honesty and justice. Their chief wealth consisted in flocks and

herds. They lived mostly upon milk, and clothed themselves in skins. Instead of houses they had covered waggons, large enough to hold their wives and children with all their furniture, drawn by horses or oxen. Gold, diamonds, pearls, and other jewels, they utterly despised, and were remarkably friendly. Upon the whole, they would have been a very worthy people, had they not worshipped idols.

The Scythians trained their children to arms, and while young, taught them to ride on horseback, and shoot at a mark. They waged wars with different nations, particularly with Philip of Macedon, Alexander the Great, and the Romans.

LESSON XXVII.

THE PARTHIANS.

Parthia was formerly a province of Persia; its first inhabitants are supposed to have been Scythians, who settled in it after having been driven out of their own country. They were celebrated bowmen, and had an art peculiar to themselves of discharging their arrows with incredible dexterity, while retiring from the enemy. They were strict observers of their word, and would not deceive either friends or foes. They were first subject to the Medes, afterward to the Persians, and lastly to Alexander the Great. Upon his death, Parthia fell to the

share of Seleucus Nicator, whose successors held it for many years, till Arsaces threw off the yoke, and founded a new kingdom. This, in process of time, became the most powerful in the east; and was held by his successors for four hundred and seventy years. At length the Persians revolted from them, and a furious battle was fought, in which the Parthian sovereign and his army were cut off: and this brave people were obliged to submit to be governed by a nation whom they had long kept in subjection.

LESSON XXVIII.

THE AFRICAN ETHIOPIANS.

Ethiopia (the country which in Scripture is called Cush) was first peopled, it is supposed, by the descendants of Cush. In the reign of Solomon, or soon after his death, the Ethiopians were in subjection to Sesac, king of Egypt, and afterward to Esarhaddon, king of Assyria: but after the decease of Cyrus, they made themselves independent. Cambyses, desirous to reduce them again, sent ambassadors to them with rich presents, under a pretence of showing them respect: but the Ethiopian king guessed at his design, and giving the ambassadors a

bow; 'Present this,' said he, 'to your monarch, and when his subjects can bend it as easily as mine can do, let them think of conquering us: in the mean time, let them rejoice that the Ethiopians never wished to extend their dominions beyond their own country.' Cambyses, enraged at this message, raised an army against them; but, not having provided sufficient to feed them, was speedily obliged to return.

In the time of Augustus Cæsar, Ethiopia was governed by a queen, named Candace, who committed hostilities against the Romans; but was subdued by that powerful people.

LESSON XXIX.

THE GAULS.

The Gauls, descended from the Celts, or Gomerians, became in time a very powerful people, and made frequent incursions into different countries, often alarming even the Romans themselves. At length, however, by taking advantage of their mutual quarrels, and conquering one little state after another, Julius Cæsar entirely subdued them, and reduced Gaul to a Roman province. He is said to have taken at various times eight hundred of their cities, and to have defeated upwards of three millions of Gauls. This country is now called France.

LESSON XXX.

THE SPANIARDS.

The Spaniards, also, are supposed to have proceeded from the Celts: Several other nations obtained footing in Spain. At length, they were conquered by the Carthaginians. The Carthaginians were driven out by the Romans, who immediately seized on all the valuable mines in Spain, particularly those of gold and silver, and carried away immense treasure. Spain became a Roman province; but it was kept in subjection with great trouble.

LESSON XXXI.

THE GERMANS.

THE origin of the Germans is very uncertain, but they are supposed to have come from the Celts. While the Romans were pursuing their victories, the Germans, divided into a number of small kingdoms, beheld with resentment their conquests, and united together to protect each other. But the Romans, finding means to raise discords among them, gradually subdued them, till Germany at length became a Roman province.

Julius Cæsar, having gained advantages over several of these nations, caused a bridge to be built across the

Rhine, in ten days; and, placing a strong guard on each side, marched his army over it, to the great astonishment of the Germans. From this time, Germany became the scene of much bloodshed.

LESSON XXXII.

THE BRITONS.

THE island of Great Britain, containing England, Scotland, and Wales, was formerly called Albion. The southern parts of Britain are supposed to have been first peopled by the Gauls, the northern by the Germans, and the eastern by the Picts, who are said to have come out of Scythia. The

Britons wore no covering, except the skins of wild beasts, thrown carelessly over them; and they painted their bodies of a sky-blue colour, in the forms of flowers, trees, and animals: instead of houses, they lived in little mean huts; and their only food was game and fruits. In war their arms were a shield and a short spear, to the lower end of which was fastened a bell of brass, in order to frighten the enemy with the noise. They used, likewise, chariots, driving furiously among the enemies' ranks, and discharging their darts.

Britain was but little known to the Romans, till the time of Julius Cæsar, who, having overcome the most warlike

nations of the Gauls, resolved to bring the Britons also into subjection. For this purpose he sailed from Gaul with his fleet, and arriving in a few hours on the British coast, came to anchor on a level and open shore.

The Britons, apprised of his design, sent their horses and chariots to oppose his landing. As the Roman vessels were large, they required a considerable depth of water; so that the soldiers, though loaded with heavy armour, were obliged to leap into the sea, and at the same time to struggle with the waves and encounter the enemy, who could either stand on dry land, or by wading a little way into the water, reach the invaders with their

darts. Cæsar observing his soldiers discouraged, and unwilling to engage on such unequal terms, snatched up the standard and rushed foremost. His troops followed, and a bloody battle ensued, in which the Britons were defeated, and obliged to sue for peace. In a short time afterwards they attacked the Romans, and were again repulsed; peace was, however, once more accorded to them, and Cæsar returned into Gaul. Shortly afterward, he made a second expedition against the Britons; but though he obtained considerable advantages, he could not completely subdue them before he deemed it prudent to return to Gaul. After many years, however,

Britain was almost entirely reduced by the Romans.

LESSON XXXIII.

THE TURKS, TARTARS, AND MOGULS.

THE Turks and Moguls are generally allowed to have been Scythians. In the reign of one of their kings, named Alanza Khan, the people indulged themselves to excess in all kinds of sinful pleasures, and became idolaters.

Alanza Khan had two sons, one named Tatar and the other Mogul, between whom, a little time before his decease, he divided his dominions, and they became two separate king-

doms, called Tartars and Moguls, from their respective chiefs. At length, the Moguls were subdued by the Tartars. Some hundred years afterward, however, they subdued their conquerors.

LESSON XXXIV.

THE INDIANS.

INDIA is a very extensive country, and formerly contained a great number of kingdoms and provinces; one of which was governed by Porus. It is supposed to have been peopled originally by the offspring of Japheth. It was, and still is, remarkable for a set of philosophers called Brahmins. These are said to have

originally descended from Abraham and his wife Keturah; and in that case undoubtedly had originally the true religion. By degrees, however, they took to the worshipping of idols.

The Brahmins deny themselves food and sleep, and sit in one posture for whole days together, without so much as lifting up their eyes, in hopes of gaining the favour of the Supreme Being, by thinking of Him only. What opinion would the Brahmins entertain of many Christian children, if they were to be told, that although these children know that there is one Almighty God who made them, and preserves them from day to day, they yet often forget

to say their prayers, and do not even think about Him from morning till night?

Sesostris, king of Egypt, is supposed to have extended his conquests into India. Part of it also was conquered by Darius Hystaspes; and Xerxes had a body of Indian troops to attend him. It has already been related, that after Alexander had put an end to the Persian monarchy, he proceeded to India, and conquered Porus: he also subdued a number of other princes, and committed many cruelties. But he could not properly be said to conquer India; for, as soon as he left the country, these princes recovered their former power.

After a long series of years, India was subdued by the Arabs under Mahmed Gazna.

LESSON XXXV.

THE CHINESE.

THE Chinese are supposed to have proceeded originally from the descendants of Japheth. The first great Emperor of China, named Fo-hi, was a wise and powerful monarch. After him many other emperors governed China. One of these, called Whang-ti, was celebrated for the inventing of a variety of useful arts. It was usual for the Chinese emperor, upon his accession to the throne, to plough a few furrows, and afterward to offer sacrifices to the

Supreme Being, whom they called Shang-ti. or Tyen. Whang-ti had great veneration for the Supreme Being; and in order to prevent his being hindered from offering his sacrifices by bad weather, he built a large temple for the purpose. The same day, upon which the emperor went with his principal courtiers to till the ground, his Empress Lwitsu, with the ladies of the court, repaired to her mulberry grove, to set them the example of encouraging manufactures.

After Whang-ti, several emperors reigned in succession. At last one named Yau, ascended the throne; a prince wise and amiable, and greatly beloved by his people. He was suc-

ceeded by Shun, with whose reign the antient history of the Chinese concludes.

LESSON XXXVI.

THE AMERICANS.

America is also called the New World, because for a long time it was not known in other countries that there was such a place, though it contains an immense tract of land. How it first came to be peopled, is extremely uncertain; but it is supposed, that for many years the inhabitants led a savage life: the accouut which the Americans give of their first civilization, is this:—

After they had endured, for several ages, the hardships which attend a savage life, a man and woman of majestic form, and clothed in decent garments, presented themselves to view on the bank of the lake Titiaca, in Peru, one of the provinces of America, and declared themselves to be 'the children of the Sun, sent down by their parent to instruct and reclaim them.' The Peruvians supposed the Sun to be God, and therefore numbers of them united together, and followed Manco Capac and Mama Oello (as these persons were called) to Guzco, where they settled and began to lay the foundations of a city. Manco Capac instructed the

men in agriculture, and other useful arts; Mama Oello taught the women to spin and weave. The former, having made himself Inca, or Lord of Peru, contrived laws to keep his subjects in order; and after his death a number of monarchs, under the same title, governed Peru, and gradually subduing other provinces, raised a mighty empire, which continued till the cruel Spaniards, coveting their treasures, invaded their territories, and exercised upon them the most unchristian barbarities, as we read in the modern history of America. Who Manco Capac, and Mama Oello were, it is impossible to tell; but we may suppose that they went from some

civilized country to Peru, with the design of obtaining the sovereignty over its inhabitants: and knowing that the Peruvians paid adoration to the sun, pretended to come from that luminary, in order to effect their purpose.

THE END.

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